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TELEGRAMS.

London, December 6.

A strict censorship is exercised over news from Zululand and the movements of troops will not be reported.

The mule transport service is defective and oxen will be used though the district is infected with cattle disease.

Frequent skirmishing has occurred between General Lyantey's columns and the Moors.

The latter's losses have been considerable while the French have only had four wounded.

The statement of cotton spinning profits for 1907 shows that it has been the most remunerative year ever experienced in Lancashire. Sixty-five mills made a total profit of £277,541, and the profit on their combined share capital works out at 14.57 per cent.

Advices from Fort Pitt state that the National Bank of Pittsburg has been closed by order of the Comptroller of Currency. Its liabilities amount to \$1 million dollars.

Five hundred men have been entombed by a colliery disaster at Monongah in West Virginia.

The engagement is announced of Prince Ferdinand of Bulgaria to Princess Eleonora of Reuss.

London, December 7.

King Oscar's condition is most grave. It is feared that he is sinking.

London, December 8.

King Oscar of Sweden is dead.

London, December 7.

Colonels Clark and Shepherson with a magistrate and doctor have started for Usutu with a warrant to arrest Dinizulu.

Colonel Mackenzie remains to Nongoma ready to act in the event of Dinizulu's resisting.

A telegram from Johannesburg states that Lord Selborne has received an offer from 115 Transvaal Indians, including Sikhs, Pathans and Goorkhas, to serve in Zululand.

Mr. Roosevelt has definitively declared that under no circumstances will he again stand for the Presidency.

The Times correspondent at Peking telegraphs that China has sent a note to Sir John Jordan gratefully recognising Britain's co-operation in the abolition of the opium trade and accepting condition for simultaneous decrease in the native production with the diminution of the Indian imports and renouncing the proposals to increase the duty on foreign opium.

The Times adds that both people and Government desire the suppression of the traffic.

London, December 6.

Reuter telegraphs from Tokio that it is believed that the emigration question has been practically settled and that the Japanese Government has verbally agreed to control more rigidly the character of Japanese going to America and Canada.

The Congo Cession Treaty has been published. It transfers the sovereignty of the Congo to Belgium with all rights and obligation and respects the rights of third parties.

The preamble, however, asks the Chambers to maintain and respect the Crown Domain, a vast rich territory which has hitherto been King Leopold's private property.

The treaty is subject to ratification by the Chambers.

London, December 6.

The mines at Monongah are on fire and it is feared that rescue of the entombed miners is hopeless.

At least four hundred are dead including a number of Italians. Eighty-five bodies have been recovered.

London, December 9.

Flags are at half mast throughout Norway as well as Sweden.

The King of Sweden will take the title Gustav V.

The funeral of King Oscar takes place in a fortnight.

An unconfirmed report states that the Dinizulu surrendered yesterday.

The surrender of Dinizulu is confirmed.

A conveyance has been sent to fetch him.

Eleven thousand aliens left New York for Europe on Saturday.

The limitation of Russia's exports of sugar under the Sugar Convention does not apply to Persia.

A serious situation has arisen on the gold fields of Nevada owing to an extensive strike of miners who object to payment by cheques.

The strikers placed dynamite on the railway for the purpose of blowing up troops sent from San Francisco, and a catastrophe was only averted by the vigilance of a special gang of track walkers.

Three directors of the California Safe Deposit Trust Company have been arrested on a charge of misappropriation.

It is ascertained that the Company's liabilities are nine million dollars and assets four millions.

Seven of the Vladivostok mutineers have been executed.

Twenty-one more have been sentenced to death and thirty-two more to various punishments.

Princess Marie Bonaparte has arrived at Athens for her forthcoming marriage to Prince George of Greece.

London, December 10.

Martial law has been proclaimed in Northern Natal.

Dinizulu with fifty followers has reached Nongoma. He surrendered unconditionally.

Dinizulu's followers are coming in rapidly but a chief named Mankulmans and other headmen are awaiting events.

Five hundred native miners at Vorsepoed in Orange revolted, destroyed everything destructible, and are advancing on Kroonstad.

All the available police have left Bloemfontein.

The court-martial on General Stoessel and Generals Relas, Fock and Smirnov for the capitulation of Port Arthur has opened in St. Petersburg.

Rear-Admiral Sir H. Lambton has been appointed Commander-in-Chief of the China station.

Admiral Sir Arthur Farnham has been appointed to command at Portsmouth, Vice-Admiral Sir W. Fawkes at Devonport, and Rear-Admiral Sir R. Poore on the Australian station.

Calcutta, December 10.

The following special telegram appears in the Statesman:—

London, December 7.—I am informed, but I give the information with all reserve, that Lord Curzon has been offered and has accepted, a high diplomatic appointment, hence his refusal of various Parliamentary candidatures.

Lord Curzon has to day accepted the Vice-Presidency of the East India Association. Dr. John Pallen, the well-known writer on Indian matters and an old Anglo-Indian, has been elected Secretary to the Association.

EDITORIAL NOTES & COMMENTS.

A few days since we were passing through the streets of Ludhiana, when our attention was drawn to crowds of people here and there who seemed to be excited over some thing of unusual interest. The first thought was that a show of the Punch and Judy order was amusing the crowd. Further observation proved that surmise to be mistaken. We then made inquiry and soon the crowd came to us and we were introduced to a man who had a handful of brassy looking pice marked 1907 which he was anxious to sell. We declined to buy, and believing the samples shown to be counterfeit we advised the man to be careful or he would be arrested.

It now turns out that the craze for the 1907 pice has become general and multitudes have been deluded by the statement, made by some clever scoundrels, that the Government had by mistake melted down a lot of gold with copper when minting the pice for 1907!

The doings of these swindlers is thus reported by telegram to the *C. & M. Gazette* from Calcutta:

"A large crowd made a regular attack on the Currency Office at Dalhousie Square, on Monday morning to buy new bronze pice coins, owing to the false report that the mint authorities have by mistake mixed up a quantity of gold in the new pice. Taking advantage of this, some designing persons worked on the credulity of the ignorant and made a large profit; so much so, that on several occasions thirteen new bronze pice were exchanged for one rupee. With a view to getting to the truth of the matter a representative of the *Indian Daily News* called on Mr. Lionel Pritchard, the Deputy Comptroller General of Currency, and was informed by him that there was absolutely no foundation in the rumour; that it was entirely fictitious, and, moreover, they were not recalling the bronze pice of 1907 as has been alleged. The authorities of the Currency Office had to keep the main entrance locked for a while."

A similar movement is being promoted in Cawnpore, Allahabad and Saharanpur. No only the pice but the new one-anna piece is being sold at eight, ten and sixteen times their real value, the purchasers believing that each coin is a gold mine!

This incident reminds us of the way in which men of the world treat the genuine coin of Divine Truth. Some faker of a new creed comes along and the crowd runs wild because with glib tongue and infinite self-assertion he claims to have discovered gold in the copper or nickel coin current in his country. Many credit the fraud and by and by find they have paid dearly for the old nickel coin whose intrinsic value they all along had known. Even those who believed they had bought gold, were obliged to destroy the nickel in order to find the gold, but alas! they found no gold and had lost the dearly bought nickel too! The mo-

ral is that men should buy gold when they have tested its reality. The truth of God's word shines with the brightness of burnished gold. It is bestowed upon all who will have it as a free gift. This truth is set forth under a different figure in the Book of Isaiah (chap. lv; 1-3), where we read: "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not; hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear and your soul shall live."

The *Arya Messenger* quotes with approval the following paragraph from the *Arya Gazette*:

"A Mr. Stokes, an American, who came to India, four years ago, on a preaching mission and now works in the neighbourhood of Delhi, is of opinion that the existing system of preaching in vogue among the Christians is defective and a total failure and has therefore hit upon a new plan of *prachar*. He puts on ochre-coloured clothes, and has two books with him and a blanket upon his shoulders. He moves about from place to place preaching like a *Sadhu*. But he does not seem satisfied even with this and is thinking of some more suitable method of conveying the message of Christ to Indian boys. He has for the present approved of the system of education as pursued in the Gurukul of Kangri; and is going to start such an educational institution at some hill station in which every thing will be after the method adopted in Gurukul, though in this case it will be affiliated with some University. May God grant us strength and means enough to take the higher education on most approved lines, of our younger generation in our own hands and thus protect them from the evil influence of these Christian Missionaries, who, under the cover of sympathy, are trying to separate from us our own kith and kin by making us forget all about the superiority and history of our forefathers."

Surely no Aryan should complain of Mr. Stokes and "these Christian Missionaries," if they adopt the *Sadhu* garb in order better to propagate the religion of Jesus Christ. This is just what the Arya Samaj believes to be the right thing to do in order to propagate the Arya Vedic religion. Christian missionaries commend their zeal for education. Perhaps few of them agree with Mr. Stokes that a Christian Gurukul would be a good thing. The system is too narrow. It is likely to put forth a class of men, who, while full of a narrow bigotry, will be out of touch with the great body of men in the world whom they would influence. The best education is that which is carried on in the clear light of day, under the influence of the broadest culture and the bright light of human thought and experience in every day life.

Nor is it fair to say that missionaries, "under the cover of sympathy, are trying to separate kith and kin by making them forget all about the superiority and history of their forefathers." Is it not true that the missionaries have been foremost to teach the people the history of their country? Their schools and colleges have hid nothing from the pupils on this subject but have urged upon them the study of the most up-to-date books on the subject. The teaching of Jesus Christ would take no truth from any people. Its fundamental principle is love and we submit that the influence of missionaries everywhere has been to bind people together in stronger bonds than ever before. Many complain of the caste divisions in India. Others regret the racial antagonisms. But who is responsible for the caste system? Surely not the Christians. The fact is the strongest antagonism to Christianity arises out of the feeling that Christianity menaces the caste system. A general acceptance of Christian ethics would abolish the caste system and bind all classes together under one faith in the living and true God. It would unite peoples and tribes now hopelessly separated by racial antagonism.

We welcome every educational and social reform. We are glad to see the light shining into hitherto dark places. We are glad for the efforts of the people to educate the women, to provide for the orphans, and the care for the poor. We believe that ignorance is the greatest barrier to the progress of Christ's religion. When men have learned to discern the truth with unbiased minds, when they have secured the courage to act out their convictions, they will see in Jesus Christ the panacea for all their diseases and find a solution for their social and national problems.

A NEW SILKWORM.

The German Colonial Department is investigating what is claimed as the discovery in German East Africa of a new species of silkworm, stated to be very productive. Germans, however, have been anticipated in the discovery, since the worm has for some years been in use on the British side of the frontier, especially in Uganda. Experts in Germany, however, are of the opinion that there is a large future before East Africa for a silk trade carried on by means of this worm.

American missionaries in Japan to the number of one hundred have signed a memorial in which, while disclaiming any desire to mix in politics, they assert that their sole desire is to remove misunderstanding and to testify to the sense of international justice, the faith and the friendship of the United States, and their belief that the reports of the belligerent attitude of the Japanese do not represent the true feeling of the nation. The signatories of the memorial say they desire to record their appreciation of the universal courtesy and helpfulness of the people and the Government of Japan. The memorial was unanimously signed by missionaries of all sects.

EDITORIAL.

THE ANNIVERSARY OF ARYA SAMAJ

The Annual Convention of the Arya Samaj has become a great event in the social and religious life of the Hindus. The recent anniversary was one of unusual interest. It was graced by the presence of the great Arya leader, Lala Lajpat Rai. The news that he was to be present called in many devoted followers from the country. The Railway concession tickets were bought up by many in our city days before the meeting.

The great events of the meeting were the addresses of Lala Lajpat Rai and Mahatma Munshi Ram, and the annual collections which were exceedingly liberal.

We have read the Tribune reporter's rendering of the address of Mahatma Munshi Ram, which seems a very poor rendering of what was evidently an eloquent address.

It was introduced by a reference to the durability of the celebrated iron pillar situated within the precincts of the ancient city of Delhi. This pillar he declared was erected by none other than the great Yudhistara "as the relic of *Rajou Yajna*."

The following is a very poetic passage, but in its present dress hardly does credit to the poet:

"I thought the sun brightens and illuminates the whole spectacle giving light and nourishment to trees. Suddenly come the clouds—the atmosphere becomes hazy and the time comes when the clouds envelope the whole sky and the darkness reigns—then rain comes, the lightening thunders until finally when rain has fallen, clouds break and rain falls cats and dogs!"

Another passage is characteristic of the general spirit of the address and indeed as we understand, the fundamental teaching of Swami Dyanand and the Arya Samaj; viz. that true progress is to be attained by following the ideals of the ancients, especially as they may be learned from the Vedas. The speaker said: "Brothers and sisters—I once more lay before you the same old old illustration. It will be said, why repeat the same? Shall I ask what is new—the shocks come and still the hearts are the same. The burdens of centuries fall on us—the cry is for novelty—but God is old, Vedas are old, life is old. Virtue lies not in following the new, but following the old."

Thus is witnessed the pitiable scene of India's educated men with their faces turned to the past, stragling to resuscitate the lifeless body of a defunct Brahmanism. The zeal and practical endeavour of these men challenge our admiration, but our judgment fails to approve their attitude towards the world they live in. Everything around us assures us of progress and development. The old passeth away that it may give place to the new, which by and by with also be old and make place for the new. What India wants is to go forward. While conserving whatever is good in its inheritance from the past it should face the future and press on to the goal of a future perfection.

EDITOR.



BOOK NOTICES.

SAMPRA DAE (HINDU SECTS) Published at Ludhiana for the C.L.S. Paper 6as cloth 10 as, REV. B.B. ROY. This work, recently published by the C. L. S. in Persian Urdu, meets a real want. Most of us hear the names of the various denominations of Hindus, but few really know just what they stand for and how they came to be. Mr. Roy has laid us all under obligation by preparing this useful volume.

SATYARATH PARKASH DARPAN: 300 pages, Paper 8as. by the Rev. G. L. Thakur Dass, (Published by the American Tract Society, Ludhiana.)

This work undertakes to give a categorical reply to the objections raised by Sawami Dayanand, the founder of the Arya Samaj. The Satyarath Parkash is a compilation of the utterances of the Swami as he addressed the people upon various topics or held discussions with the missionaries. The Rev. Thakur Dass has rendered the Christian cause a real service in exposing the very uninspired character of the Swami Dayanand's assault upon Christianity.

PREPARATION

Two boys sat down together to work out some problems in Algebra. One of them had been busy with his pencil a full minute when he noticed his companion sitting with folded arms and knitted brows.

"What is the matter?" he exclaimed. "Why don't you begin?"

"I'm finding out how to begin," returned the other quietly, and he went on thinking. The first speaker covered a page of foolscap with figures, found himself in a labyrinth from which there seemed no escape, and, looking back over the statement of the problems, discovered a mistake in his first equation. Long before this, however, his companion had worked the problem through and reached the correct solution. He had not wasted time, because he had looked at all sides of the question before he began.

The practice of morality is worth more than the most perfect philosophy of morals.

SOME FACTS

Celery originated in Germany.
The chestnut came from Italy.
The onion originated in Egypt.
Tobacco is a native of Virginia.
The nettle is a native of Europe.
The citron is a native of Greece.
The pine is a native of America.
The poppy originated in the East.
Rye came originally from Siberia.
Oats originated in North Africa.
Parsely was first known in Sardinia.
The pear and apple are from Europe.
Spinach was first cultivated in Arabia.

TEMPERANCE & PURITY.

THE WICKED CIGARETTE.

Among the most malicious influences upon boy-life in this age is the cigarette. This has been proven as the result of careful investigation by educationalists and large employers of labor. A teacher of national repute stated a few weeks ago that the morals and discipline of a school were weakened to a large extent by the presence of the cigarette-smoking element. "Much of our serious school discipline," he says, "comes in consequence of the mental and moral defects caused by cigarettes. The smoker gradually becomes unkind, unsympathetic, unclean and insolent. His school morality is of a low standard. His moral deficiencies and scholastic dullness demand unusual tact and effort." The laws which are in force in many states, making it a criminal offense to sell the "pills" to minors, are a recognition of the evil effect of their use upon the school children. The larger interest this vice has secured in the legislative bodies is due to a general sentiment among the more thoughtful people of the community that cigarette-smoking for boys is wrong.

That employers of labor should entertain this prejudice and enjoin their men from the habit, is an indication that commercially the cigarette-smoker, whether boy or man, is less eligible for responsible employment. This attitude has at length been virtually assumed by one of the largest corporations in the Eastern states. General Superintendent John Murphy, of the Pittsburgh Railway Company, discussed his own convictions as an employer, in a recent letter to The Sunday School Times. He had long deemed it his duty "to abate the evil," so far as lay in his power to do so, and "tried to uproot it and cast it out through discipline, but found this method inadequate and ineffectual." "I then went farther," says Mr. Murphy, "and concluded the desired end could be attained only by removing from the service or refraining from employing all men addicted to the objectionable habits alluded to. It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men."

The recent anti-cigarette enactment passed by the Illinois legislature was declared null and void by Judge Cuyler, so far as it prohibited the sale of cigarettes. The defects were of a technical character, but they were fatal to the execution of the law.

Home Herald.

I ONLY KNOW.

My present duty, and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence.
I choose, for one, to meet Him face to face.
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls.

MISCELLANY.

BED STUFFING.

Travellers in India, and sleepers in strange beds, will find much food for reflection in some figures published by the *Lancet* on the material used for stuffing bed mattresses and cushions. In a recent bacteriological report on specimens of rags and samples of flock (waste cotton) used for the above purposes, it was stated that on unsterilised rags as purchased, the number of bacteria, living and capable of developing in suitable nutrient media, varied from one thousand millions per gramme weight to nine thousand millions. The number of bacillus coli and allied organism of excremental origin was at least ten millions per gramme, while the bacillus enteritidis sporogenes was found in the same material. Many a mattress containing unsterilised flock must, says the *Lancet*, be literally a hot-bed of disease. This is quite enough to turn the attention of the traveller and the resident in India to the state of the beds he has at times to lie on. What is the rule for the cleansing of mattresses in dawk bungalows and hotels? We fear there is none. People who are indiscreet enough to examine the mattresses in hotels find reason to suppose that their age is coeval with the building, and that they have never been washed. What of their interior? Sterilisation is a new art and sterilisers are only to be found at shipping ports. A visitor to one of the oldest of Bombay hotels told the proprietor that the state of his mattress was such that it could not have been attended to since the Mutiny. In Cawnpore, a German traveller fell sick in one of the hotels a few years ago, and a fellow-traveller observing that the bedroom smelt stuffy raised the sheet of the bed and disclosed a mattress that made the sick man a good deal worse. He at once changed his room. In old established lodging and boarding-houses things must be very bad indeed, and as there is no official inspection of the bedding, any improvement is likely to come very slowly. Travellers coming to India buy only coloured *vezais*, from cheap outfitters at the hotels, without a question as to how or where they were made. The cot on they are filled with may have been stored along with rags and bones in some very unclean godowns and not one of them has, in any case, been sterilised. Mattresses and bedding of all kinds grow foul much more rapidly in India than in cold countries, and occasional exposure to the sun is quite useless for the purpose of purifying them. It is plain that there is useful employment for a great many sterilisers in India, and that they should be used at fixed periods whether there is infectious disease about or not. The influence of a full mattress is not limited to communicating fatal disease; they may lower the vitality and keep one out of sorts for indefinite periods while their evil influence may be attributed to other causes. In many parts of India where the climate is never cold, mattresses are not necessary; a string tape or woven wire bed requiring very little by way of covering, and the less bedding there is the more wholesome it will be. Much of the unrest and fatigue of hot nights is due to an excess of bedding material. Hygienists may now inquire into the influence of bedding on the general health of individuals; if it requires disinfecting or renewing so often in hospital there must surely be a period for its treatment in ordinary use.

Bombay Gazette.

Honesty is as much in the thinking as in the saying it after it is thought.

SIN'S PLEASURES UNREAL.

During his last days Verlaine, the brilliant French poet who recently passed away, was occupied in covering the squalid furniture of his squalid rooms with gold paint. The reason of the poor fellow was gone, and it pleased his wild eye and disordered fancy to reckon the worthless furniture of his miserable lodgings as the golden garniture of palaces. So the distempered soul, drugged with the opium of vanity and passion, looks upon base, vulgar, ugly and ruinous things and habits as altogether beautiful and precious. But Verlaine's yellow furniture did not sell for gold, and the day inevitably comes when those who have lived a worldly and godless life awake to the vanity of the things and pursuits for which they gave and suffered so much. "And it shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite."

Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You cannot judge the purpose of the Weaver by the thrust of one shuttle or the weave of one thread, whether it be dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttle are not yet empty. Give God time to put this and that, dark threads and bright together, and complete the purpose of his Providence. With every new day let us think less of our present desire and more concerning the divine Weaver's design—G. B. F. Hallock, D. D.

What is the righteousness that admits to the Kingdom of God and keeps one there? It is a divine thing, a heavenly life breathed into the soul by the Holy Ghost. To the learned and cultured and moral Nicodemus Jesus said: "Ye must be born from above. That which is born of the flesh is flesh, and that which is born of the spirit is spirit." No keeping of the law can produce spiritual life. Law is but the rule of life—a guide to the sons of God. Law never made one child of God, and never will, through every true child of God loves God's law. This divine life manifests itself in three variable forms—sincerity, assurance of salvation and love. Whoever has these has a righteousness which not only exceeds that of the Scribes and Pharisees, but which allies one to God, and make him a brother of Christ.—Northwestern Christian Advocate.

WHAT IS IT?

In marble halls as white as milk,

Lined with a skin as soft as silk,

Within a fountain crystal clear,

A golden apple doth appear.

No doors there are to this stronghold,

Yet thieves break in and steal the gold.

RELIGIOUS THOUGHT AND INCIDENT.

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of the plain doing of his will. We may cry out about the beauty of eating bread with him in his Kingdom, but it is wasted breath and a rootless hope, unless we plow, and plant in his Kingdom here and now. To remember him at his table and to forget him at ours is to have invested in bad securities. There is no substitute for plain, everyday goodness.

Maltbie D. Babcock.

Before a large concourse of her fellow unfortunates—the deaf and the blind—Helen Kellar, through translators of her somewhat difficult language, once uttered this simple yet memorable sentence: "I rejoice that in the progress of human events man does not overlook his weaker brother." That is the slogan of sociology, that is the proper pride of an applied Christianity, which does not forget the weak, nor turn a deaf ear to the cries of the sorrowful. The name of the "weaker brother" is legion. There were weak brothers, and—do we dare say it?—weak sisters in Paul's time, and their race is not yet dead. Ye who are spiritual restore such to mental sanity and moral equipoise—and you cannot do it unless you are spiritual. It is impossible to bring anything but a dim light into the clouded lives of the unfortunate unless we ourselves have just come from the bright radiance of the Divine Presence.

Zion's Herald.

A young man who had forged a money order on the Chicago Medical College recently appeared before Judge Landis to answer for the crime. His father, a clergyman, championed his cause, and after judgment had been passed upon the case said in his behalf: "Your honor. I don't believe the boy was responsible. I am sure he must have been in the hands of the devil. He has always been a good son."

The answer of the judge is noteworthy. Addressing himself to the youth, he said: "Now, young man, don't you get it into your head that the devil is responsible for your predicament. It was your fault and not the devil's so you can't shift the blame onto him."

The habit of making Satan responsible for that which we lend our will to do may be an abuse. The election of some is to presume their own incompetence to meet the attack of sin, and explain misconduct by reference to an external force which they may not control. Men who use this resort are inclined to ignore the real causes of sin, though they would be obvious by a moment's study, and to employ such an argument as an excuse for personal passivity. A life that is thus explained is under a gruesome tyranny that is inconsistent with any lofty purpose. A man thus governed loses in resolution, and though he may nominally hold to faith, his religion lacks bone.

"Every man is tempted when he is drawn away of his own lust and enticed." This is the conclusion of James; it is the correct interpretation of sin. The forces that determine victory and ensure it are not incalculable. The power to resist is in the human will, and the power to overcome is in grace.

Think of the millions of horse-power of energy that has been going to waste there centuries when man did not know how to put on the electric harness. And think of the incomparably greater amount of energy that is still going to

waste because men have not learned to wear the harness of the will of God in stead of rushing down the precipice of self-will—Brethren Evangelist.

A STORY OF THE BOY KING.

Of Alfonso, the young king of Spain, an art dealer said recently: "A friend of mine has a studio in Paris. Alfonso bought two of his pictures, and took a fancy to the man himself. He honored him one afternoon with a visit

"The painter's studio was on the fourth floor of an old house in the Latin Quarter. The king asked the concierge, or janitor, if the painter were in, and the janitor, ignorant of the identity of the royal visitor, replied:

"Yes, young man; fourth floor back."

"The king started up the old, steep, dusty and dark stairs. He had reached the second floor, when the concierge, poking his head out of his little office, shouted:

"Look here, young fellow, do me a favor, will you?"

"With pleasure," said the king. "What is it?"

"Just carry this wash up to your friend," said the concierge, tossing to the monarch a huge bundle tied in a white sheet, "and tell him the young woman left it this morning."

"So the young king of Spain carried to the artist his bag of laundry, and placed it, with a hearty laugh, on a settee

"Your laundry," he said, "which the woman left this morning."

"The artist was embarrassed and shocked.

"But, your majesty, why have you brought it up?" he stammered.

"The concierge asked me to," said the king.

"But, even if in his ignorance he did, you should—"

"Oh, see here," the king interrupted, laughingly "why not? No matter who you are, it would be cruel and silly to refuse a favor to a fellow creature when you could easily save him a journey up four flights of stairs."

Home Herald.

SHOT BY DOG.

Dr. Verhon Paul, a young Harwich medical man, was the victim of a curious shooting fatality at Ramsay, near Harwich, on Nov. 1.

He had been rabbit shooting with some friends, and, the sport having finished, the guns were placed in a motor-car in readiness for the return journey. By some mischance one of them was left loaded and at full cock. As Dr. Paul was stepping into the car a dog jumped in and touched the trigger. The charge entered Dr. Paul's body, passing through the left lung, and he died a few hours later.

C. & M. Gazett

It is well to say what you think, but quite as important that you should think right.

INDIAN'S NATIONAL ANTHEM.

We have received from Mr. K. O. Rangaswami, B.A., B.L., of Madras, the following rendering into English of "Indian's National Anthem":—

I. Hail Land of ancient name,
Bharat of holy fames,
Motherland mine!

Teach me to know thy worth,
O Land of Sacred Birth,
Thou soul of All the Earth,
My heart is thine!

II. Land where the Sages walk,
Where Saints and Prophets talk,
Blest be thy clime!

The glory of thy past
Awakes to life at last,
In all the splendour vast
Of that bright time.

III. Where'er my feet may roam,
Thou art my well-loved home,
My country dear!
The magic of thy air
And all thy beauties rare
But haunt me everywhere,
Both far and near.

IV. Bharata's sons arise
And sing unto the skies
Fair India's praise.
Her ideals are not dead
For which her children bled,
She proudly rears her head
To greet new days.

V. Then let her watchword be
That word of harmony,
Peace, blessed Peace!
Its potency shall sway
All that obstructs the way,
To bring the perfect day
When strife shall cease.

VI. All men their God may bring,
All men their creeds may sing
On thy broad breast.
Thy gracious arms embrace
All who accept thy grace
Thou mother of the race,
For ever blest.

VII. Nations arise and fall,
But thou dost stand through all,
Unchanged by time.
So shall it ever be,
Child of Eternity,
The Gods do favour thee
With grace sublime.

VIII. The storm may beat thy brow,
But strong in faith art thou,
The calm to see.
The heritage divine
To save the world is thine,
Through aeons it shall shine
Man's light to be.

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